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and the breast of most animals were considered good portions, but the head of the deer was included. Other portions were eaten, however. For infants the deer's tail was considered a delicacy. Now, when they eat meat provided by the white man, rib roast of beef is the favorite meat of the Winnebago.

The Winnebago were very fond of soups of all descriptions. Most of these were meat soups with the addition of vegetables or berries.

Most time was, however, spent in the preparation of vegetable foods, especially in the preparation of wild rice and corn. For the preparation of rice I will again quote Professor Jenks's article:

> At this stage of the harvest when the Winnebago gather the wild rice, the kernel is very like a long oat and has a tenacious hull, which must be removed before the grain can be eaten. The necessity of removing this hull and the unripe condition of the grain make it necessary to dry it artificially. This is usually done by spreading the kernels yet inclosed in the hull upon a rack of lattice work, under which a slow fire is kept burning. The grain is cured and the hull made brittle by the heat and smoke. The next process is the thrashing. The Winnebago thrashes the grain by the use of a most primitive flail. He spreads a blanket, rush mat, or deerskin on the ground, upon which he puts the now cured grain. Along three sides of the blanket he erects a screen of similar material. At the open side of this screen the man squats on his knees, and beats the grain with a straight stick in each hand, thus releasing it from the hull. When it has been thrashed the woman gathers up the contents of the blanket and winnows the mass by letting it fall from a vessel held high in the air upon a blanket or mat laid on the earth; the wind blows away the chaff from the falling grain and leaves the clean kernels.

The Winnebago distinguished a number of different kinds of corn, the principal ones being *wahi'serete*, yellow-stalked; *hiwaxalona*, sweet corn; and *waxuc'teke*, red-colored corn. The cornstalk was called *wahu'*, the corn proper, *witca'ᵘxaᵘs*, and the cob, *wosa'k'*. The corn is pounded on a rack (*wajick'*) and then shelled, the grain falling through the rack and the cobs remaining on top. After being shelled the corn is steamed. Then the stones necessary for cooking it are gathered and the corn is picked. When this is finished, a hole is dug in the ground and red-hot stones are put in. Over this the husks are put and upon these the corn; then another layer of husks, etc. The top always is covered with husks. Four holes are made through the husks, into which four pails of water are poured and the whole is covered with a thick layer of earth and the corn left there overnight. The next morning it will be entirely cooked.

In shelling, the outer part of an oyster shell is used. When the shelling is over the corn is spread out and dried.

Squash is prepared as follows: After the skin has been removed the squash is cut into slices and the seeds taken out; the slices of squash are then put on poles to dry. The dried squash is called *hotca'ᵘxaᵘdowus*. There are two varieties of this vegetable—*witca'ᵘxaᵘ*, Hubbard squash, and *witca'ᵘwanaik*, small-kernel squash.

Fruit was dried, but by what process the author has not learned.

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252 262 In addition to the vegetable foods above referred to, the following may be mentioned: *Teera'para*, a plant growing in the water, the root of which was eaten boiled with meat; *wokniykera* and *hu"iŋk hoi'dja*, awl plant and peavine, respectively, of which only the roots were eaten; and finally the *dora*, wild potato, a favorite dish. The skin was peeled off; then the potato was dried in the sun and afterwards boiled. *Na"pa'k'*, chokecherries, were eaten raw. *I"aykzi'* and *ma"hi'nte*, a lowland weed, and the milkweed, respectively, were also utilized. Of the former, the boiled root was eaten; of the latter, the boiled head. Small quantities of food which required grinding were put into a squirrel hide from which the hairs had been removed, and were pounded with a stone. A mill consisting of a dug-out trunk with handles attached was also used.

251 415 [531 422] *Preservation of food.*—In former times meat was hung on long racks for preservation. Corn was cached (*woze'*). Dried berries were kept in bags woven from vegetable fibers. These bags were always covered with designs, mostly of geometric patterns, although realistic designs, as elk, deer, thunderbirds, and water spirits, all unquestionably property marks, were frequently used. There were two types of bags, that closely woven (*p'a"*) (pls. 32–36), just mentioned, and matting bags with fairly large openings in the meshwork (pl. 37). Food stored away at home was generally placed in a part of the lodge reserved for the purpose.

262 *A Winnebago menu.*—To give an idea of the favorite dishes of the Winnebago, the names of several mentioned in one of the myths are here appended: Small dried corn boiled with bear's ribs; jerked meat with bear's fat; deer's fat; deer's grease frozen in a hole in the ground; dried corn boiled with fruit; deer-loin soup.

412 415 [177] *Cooking and eating utensils* (pl. 38).—With regard to the kind of cooking and eating utensils used in the old days there exists even among the Indians themselves considerable difference of opinion. According to some, their ancestors never used wooden utensils, mills, spoons, and plates, but utilized shells of various kinds or other natural objects suitable to their needs. Others state, on the contrary, that, in early times, in addition to such natural objects, wooden vessels of many kinds were fashioned from maple knots. These are said to have been burned out, a very tedious process, or even to have been cut out with adzes. It is quite impossible to decide this question now. Wooden implements and utensils in great variety are, of course, found among the Winnebago at the present time, but these are supposed by many to have been introduced by the neighboring Algonquian tribes and by early French traders. The main contention of the present-day Winnebago is, however, that their ancestors could never have made this woodenware without the aid of European implements, burning out being a tedious and unsatisfactory method.